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A table of contents indicates clearly the points that are treated, and, as well as the textual exposition which it outlines, leaves nothing to be desired in the way of system or method. It is to the great credit of BIADENE that he has throughout maintained this rigid simplicity and has thus rendered attractive an otherwise dry and complicated topic.

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DR. NATORP ON REFORM IN GERMAN SCHOOLS.

In the *Delegierten-Versammlung des allgem. deutschen Realschulmänner-Vereins* on April 4, 1888, in the Architektenhaus at Berlin, DR. NATORP discussed the demands which social economy (Volkswirtschaft) may justly make upon the character of the higher schools of Germany. The rapid progress in scientific knowledge in recent times has led to a series of discoveries and inventions which have naturally changed the whole economic life of the people. The methodical plan pursued in all scientific studies, the immediate application of the knowledge gained to practical life, marks the present age as a progressive one. Machinery now takes the place of manual labor; we have co-operation instead of isolated efforts; division of labor simplifies and stimulates production. The progress made in the means of communication has rendered commerce more important and less difficult. All civilized nations have felt the throb of this new life. The higher schools must educate men who will be alive to the economical life of the present and ready to perform their part in this new life; they must be prepared with the necessary linguistic and scientific knowledge to enter successfully the battle of antagonistic interests. These schools must give their pupils a general education, a necessary part of the equipment of one entering upon practical life. To this general education must be added the knowledge required for one's special calling. But no system of education can be more perverted than that which disregards the present and teaches only the impracticable, or non-utilitarian, because the cultivation of idealism is only possible in this way. The economic life of the day requires the rudiments of scientific knowledge in order that one may

know how to apply the natural laws to the practical objects of life in everything that leads to the development of a sound understanding. The schools at present do not do this. They have tried to keep abreast of the times by adding new subjects as they were demanded till the scholars are now overburdened with an endless variety of subjects. Cries of reform are loud. Some advise retrenchment and a return to the earlier and simpler curriculum. But this will not bring the relief needed and demanded. Others propose to do away with the classics and devote the time assigned to them to more practical subjects, as they are called. This is also a step in the wrong direction, as it would change the humanistic Gymnasien into Mittelschulen, higher Bürgerschulen, or at least Realschulen. Such a change would be too violent, if desirable. A real reform must lie in three directions: in the first place, there must be a more systematic plan to regulate and determine the relations of the lower to the higher schools; secondly, an effective limitation of instruction in classics; thirdly, a treatment of the subjects taught different from that at present pursued.—Here follows a lengthy discussion on the limitations of the study of the classics at the German Gymnasium.

One great objection to the present system is that the scholars receive only the rudiments of instruction in any one branch. Many leave school before they have finished the course, and go out into life with only a superficial knowledge on various subjects, carrying nothing of real worth with them. From these the ranks of the disaffected are filled. The only help here is to choose such subjects in the lower classes as will benefit those leaving school before completing the full course.

DR. NATORP proposes to begin the study of modern languages in the lower classes and not to begin Latin till Obertertia. There should also be parallel courses for those who have chosen a practical profession. Only a minority attend a university and all should not be sacrificed to that minority. The majority also has rights and a claim to consideration. An education which does not in the least prepare them for their chosen calling in life should not be forced on them.

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